

Impudency and Ranterism

REBUKED;
AND THE
Quakers Sincerity
VINDICATED

From a most unjust imputation of Pre-
varication, cast upon them by *Robert*
Rich and *R. Bacon* ;

Whose Spirits are Discovered in this Answer,
which is Published for the Truth Sake,

By *G. Roberts.*

They are grievous Revolters, walking with Slanders.

Printed in the Year, 1670.

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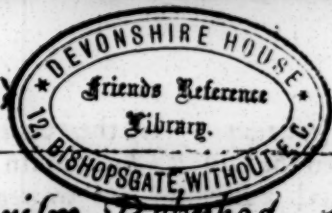
AND

THE DIVISION OF THE PHYSICAL SCIENCES

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Impudency and Ranterism Rebuked, and the Quakers Sincerity Vindicated.

AS for the Pamphlet, stiled Mr. *Robert Rich* his second Letter from *Barbadoes*, &c. which is licenced and divulged by *Robert Bacon*: It favours altogether of Malice, Boasting, and Railing; and is filled with Ostentations, Lyes, and Slanders, against the People called *Quakers*; and the Folly, Confusion, and Ranterism therein is so obvious, that every impartial Reader may easily see it, and the spirit from whence it came; and therefore we shall need to say the less to it, but so much as to manifest this Charge true against the said Pamphlet, and the spirit that gave it forth, or that owns, or spreads it; as also to clear the Truth professed by the said people, called *Quakers*.

The Envy and Out-rage of this *R. Rich* and *R. Bacon*, against the said People, is of late broken forth, on the occasion of thirty Pounds, sent them by *R. Rich*, as its said in common with their Brethren (*viz.* other six Churches) as they are falsely termed by them, they being *Papists*, *Episcopals*, *Presbyterians*, *Independents*, *Anabaptists*, and (to which he adds) *the Church of the First-born* [intending such as (he saith) have no visible Church or People] pag. 8. and the Out-casts from among the People, called *Quakers*, which in plainness are *Ranters*, and such like among whom he numbred the *Quakers* so called, for a Share in his vamping donation, so much talked, scribbled, and trumpeted about by the said *R. Rich*, and his Agent *R. Bacon*, which in that the *Quakers*, so called, could not gratifie a Whimsical, Ranting spirit, nor blemish their Reputation, by eating and drinking with the Drunken or partaking with *Ranters*, and such like, of a *Cains Sacrifice*, a *Blacked Reward*, and a *Judas's oblation*, in their not accepting of *R. Rich* his thirty pounds (or thirty pieces) to dispose of as he ordered, but only some two or three, admitted of the payment of the money to

A 2

them,

them (*pro tempore*) till they could have an opportunity to return it back to the said *R. Rich* again, not at all intending to lie under such a Blemish, as to pertake and dispose (amongst the *Quakers*) of such a superstitious and idolatrous Gift, proceeding from a ranting boasting spirit (as is the spirit of *R. Rich* and *R. Bacon*) however, in their Title page, they have most slanderously branded and defamed the said People called *Quakers* with prevarication in the matter of thirty pounds, which was never their principle, nor intention (either in that, or any other matter.)

And where *R. Rich* in his tenth page accuseth us called *Quakers* with a spirit of *Pride, Enmity, and Falshood*; for that *W. B.* should affirm, *That the thirty pounds, which R. R. had ordered to be given to the Poor of their People (meaning the Quakers) was not received by any of them (for they denied both him and his Gift) W. B.* further explaining himself [as *R. R.* is made to lay down, what he said in that case] namely, *That they never received it (the thirty pounds) from him to that end and purpose, but upon this very ground only, that the Money was sent, to be returned him.* Thus far *R. R.* his own account of the case; now, that not any of the *Poor* among us had it, nor did any of us receive it, but to return it to him again is true and evident; albeit, he unjustly hath imputed *Deceit and Falshood* to the said People in this matter.

And further this *R. R.* impudently and falsely adds, [Note] *That the said money was received with a clear intent to be disposed of to the Poor among them, and the three persons (meaning J. B. A. S. G. R.) say they received this Money, as from him (to bestow upon their Poor, and yet decline their engagement in the distribution, as (R. R. falsely saith)*

For answer to which, and for the clearing of the Truth, Innocency; and Honesty of our Intentions in this matter, from *R. R.* his unjust and impudent Imputation of Prevarication, Deceit, and Falshood; We do conscientiously, and in the Sight of God, testify again: him herein, as having injuriously abused us and our Intentions; for we did consider of it before we received it, only to receive it for that end, as to return the same Money back again to him, and to prevent any others from receiving

ceiving it under the Name or Colour of *Quakers*, thereby to scandalize us; for then R. R. might have boasted herein, having boasted already upon a lye and false Ground; as believing we would dispose of it according to his Order, (among our *Poor*) which we never intended, neither did we need it.

For, First, in receiving his thirty pounds, we had no intent at all as to dispose of it, to the *Poor* among us; but to return it to *Robert Rich* again, as we could have opportunity.

Secondly, it was never said by us (as he accuseth us) *That we received this Money to bestow among the Poor.*

Thirdly, We could not decline any Ingagement therein, when we were under none in that case, as for that end to accept of his Money or Gift (for that end) which he and his Agents have so loudly trumpeted abroad; he many times over in his Pamphlet, telling us of his *thirty Pounds*, his *thirty pounds*, and his disposing of it, which instead of gaining Fame and Repute thereby, hath brought Infamy and Disgrace upon himself, as a Proud boasting Pharisee, and insulting Bravadoe; however he would clear himself, as not being the Cause of his Foolish (as he calls it) *private Letter coming abroad*; howbeit, he has sent the noise of his Gift abroad, both to those he calls the seven Churches, and others, and in making so much mention thereof in this last letter of his, as also his Agents and Factors have sounded his Trumpet loud enough for him, and his Gifts.

Fourthly, That our intentions of returning the said thirty Pound to *Robert Rich* again, were both real and performed by us; we here present his Receipt which runs thus (*viz.*)

December 23. 1668. Received then of John Grove Master of the Tryal, the sum of Thirty Pounds, and is upon the account of Gerard Roberts, Amor Stodart, and John Bolton; I say received by me according to the Receipt within.

Robert Rich Senior.

Now judge whether this R. R. or any of his Agents, had any cause or need aforehand so much to trumpet up the noise or fame of his Gifts, or have either boasted, or reproached us about it, or yet have been so confident as to say, we received it with a clear intent to dispose to the Poor among us (which is an absolute falshood) for after it was received, it was immediately sealed up, on purpose to return him the same money back again, as we were intended, that no blemish might lie on the Truth, or us about it.

And now the Reader may mark, that we are not only vilified by this R. R. and (his Agent or factor) R. Bacon, for our denying him and his Gift; but this R. Bacon hath sounded his Trumpet on the behalf of R. R. and his Gift or Offering of money (or Earth) where, in his Preface he sounds, or exprelleth the matter in these words (*viz.*)

*I have waited long, and hoped much, that at length you would have made some acknowledgement to God, Mr. Rich, and indeed to me, whom you know unanimous with him in this late, and only saving Dispensation of divine Love and Grace, exhibited by and through him irrespectively to all (adding that) Mr. Rich hath dug open a Well among you, another and a better Dispensation; Comparing it to the favour which the Prodigal found: Thus far R. R. and R. B. (page 3. and 4. after he mentions the dispose of the thirty pounds) adds (*viz.*) It being a work, which in truth, tends to the gathering and uniting of all the Seed of Jacob—into the new Jerusalem, &c. Thus far R. R. hath blasphemously trumpeted up his Gift and Fame therein to his own infamy, as all impartial Readers may see and judge; as also, how blasphemous and Idolatrous this R. B. hath shewed himself in this matter, upon Riches money, offering with these Epethites on it, *viz.* This last and saving Dispensation of divine Love and Grace exhibited by him, a Well, a better Dispensation, the Prodigals favour, &c. Yea, and such a high one (and R. R. and R. B. so highly concerned in the exhibiting thereof) that R. R. by this Idolater R. B. must be joyned next to God in it, and R. B. (next to R. R.) whose imposition runs thus; *viz.* You should have made some acknowledgement to God, Mr. Rich, and indeed to me, &c. And for what should*

we have thus highly acknowledged to this Mr. *Rich* (as he proudly calls him) next to God? What, for his feigned love in his hypocritical Gift of thirty Pounds, which we never intended to accept, either for our own, or Friends use; to gratifie such Blasphemous Idolatrous spirits as yours (*R. R.* and *R. B.*) are, whose Idolatry, Money-Dispensation, and feigned Love, which is now turned into Enmity, and Railing we utterly deny, and the Lying spirit, by which you, are acted; and if you come not to a better Dispensation then such beggerly stuff as this of *R. R.* that shews it self in his Gifts of money, so much bragged of; we may say to you, You and your money, *Perish*; for divine Love, which is God's Gift, and the saving Dispensation is not to be purchased with money, nor uniting into the new *Jerusalem* bought with his thirty pounds; nor any Feast procured thereby (or your eating and drinking with Ranters, &c.) procure that unity, that is in the new *Jerusalem*: Neither will *R. R.* with his Gift of thirty Pounds (nor *R. Bacon* with his Trumpet to sound it up) gather the Seed of *Jacob* into new *Jerusalem*, with money; whereby *R. R.* exhibites his last dispensation, which *R. B.* falsely stiles that of divine Love and Grace; so that we, refusing his money, have stopt *Rich* and *Bacon's* Well, and (as they judge) hindred the gathering the Seed of *Jacob* into new *Jerusalem*; when as that which we have stopt is nothing but *Balaaks* Gift, *Balaams* Wages, *Judas* thirty Pieces, and *Simon Magus* his money, (which that nature was alwayes against the Seed of God) which is now found in *Rich* and *Bacon*, as may be seen by their Book, as the raging Wave of the Sea, that has foamed up shame, and fury, and madness, and not a spark of divine Love, but a spirit that would murther, as after may be made appear; and *R. R.* and *Bacon* are deceived to think to overcome the *Quakers* with Gifts; and now all People may see their folly (and what a madness they are in) who read this.

Now *R. Bacon*, thou hast in several things, in thy two pages in thy Preface, belyed and abused us, called *Quakers*; however hypocritically thou callest us thy beloved Friends; but belyest us, as followeth.

First, *That we have rejected the only saving Dispensation of divine Love.*

Second-

Secondly, *That we have in Pride refused a better Dispensation, and that the dread of it hath been long upon us.*

Thirdly *That we shew our selves herein contrary to all men, as the perverse and obstinate Jews, who rejected Jesus, &c.*

Fourthly, *False also is thy Prophetic; What will be the exit of us, (to wit) that of Boasters.*

Fifthly, *That the hour of our Judgment is now come, even as we have feared it would also come upon us; (this false instance follows) which accuseth us of unchristian, violent, withstanding, and rejecting that appearance of God in J. N. J. P. and many others, and last of all in Mr. Rich (as thou callest him.)*

Answer, This is a very Lying & Slanderous Accusation against us; for we never withstood nor rejected the appearance of God in J. N. or any else (much less violently) but the appearance of the Enemy, which veiled the appearance of God for a time, untill the appearance of God did arise and bring J. N. to a sence and light of his loss and fall, and to Judgment and Repentance, wherein he in his latter dayes gave Glory to God, in judging, and in condemning that spirit which had darkned him and others; and the same antichristian spirit he gave testimony against, both in R. R. and the rest that followed and joyned with him in the hour of his temptation and darkness; and he was restored before his Decease, so far as to vindicate the antient Truth, and that he could have no fellowship with such airy ranting spirits as you (R. R. R. B.) are of: Wherefore, do not proceed any further to cover your selves with J. N. for his seriousness and sence of Truth, that he was restored to, judgeth your light frothy spirits, and this spirit of opposition and apostacy in J. P. which led him to where you are, into rantism and false liberty in the World; and after the glory of it, that he did not honour the Truth nor witness to the appearance of God in his latter dayes; his spirit was not steadfast with the Lord; so there is no fit comparison between J. N. (in his recovery to a sence of Judgment, Repentance, and Mercy) and J. P. in his Stubbornness, Self-separation, and Apostacy from Truth. And whereas R. R. in his 19th page, maliciously and falsely renders us in these words, viz.

R. R. I have long seen the abomination that makes desolate, standing among the Quakers, ever since that time wherein G. F. did judge J. N. and invited his Friends so to do, without shewing the least ground of his Censure, &c.

Answer, These are a Pack of notorious Lyes, and Slanders against the Quakers and G. F. in that case; for many can testify, and G. F.'s own Letters and Testimonies; also concerning J. N. and the rest of you that applaud him in your madness in the time of his darkness and captivity, under that dark power [wherein thy self (R. R.) and such like, together with those silly Women, were also infatuated and blinded, to the great prejudice and reproach of Truth, by your means, your mad vain carriages and behaviours towards him] that G. F. and Friends did judge nothing among you but that which was contrary and dishonourable to Truth; and for eternal Judgement, the spirit of Antichrist, Superstition, and Idolatry he and we judged, and G. F. shewed reason enough for it, though he did not invite his Friends, as is falsely said, for they saw enough both in J. N. and the rest of you, which afterwards he condemned, and you both who persist in the condemned thing, remaining in that dark spirit; so that we need not now renew their particulars (or dark things) against J. N. which are condemned, dead, and buried (on his part) nor rake into such old Sepulchres (that being not the work of our present day) for J. N. with some others (that had been beguiled) did sufficiently judge and condemn that dark spirit, that led into those extravagancies; and he gave divers ample and publique Testimonies both in words and writings for the clearing of the Truth, and satisfaction of the Righteous, who felt Life and Vertue from God in his Testimonies, against that dark spirit and power which leads into Ranterism and Idolatry, wherein thou and R. B. do yet persist; so that J. N. his Testimonies for God and his Truth do live and are on record against you and your abomination to your condemnation; so he hath shewed you reason enough in his Testimonies of condemnation above ten years ago, against those things which he was in (who after repented) but you still live in them without repentance, or condemning your Abominations.

And Robert Rich, Did not J. N. see and judge that light frothy life thou livest in before his publique Recantation? do not cover thy self with thy hypocritical pretence of J. N. for he shall rise up in Judgment against thee.

And on what account sayest thou? *That neither hast thou seen many among us (besides J. N. and J. P.) who by their fellowship with Christ in his death have denied themselves, and made themselves of no reputation, page 25.*

Herein thou hast not dealt plainly, nor told us wherein their fellowship with Christ, and making themselves of no reputation consisted beyond all others of us; and thou wrongest J. N. in joyning J. P. with him; for did J. P. shew such fellowship with Christ in his death? or so debase himself to be of no reputation in his opposition to Friends, his singularity and self-separation, when they could not set him up (as he would have been) and in his turning into the World, tis honour and preferment in *Jameca*, whose way and end is sufficiently known there? And art thou following the example of such as have fellowship with Christ in his Death, or make themselves of no Reputation in thy ranting light spirit, and in thy trumpeting up thy Gifts? Let all sober Readers judge of thee herein.

And now, whereas thou callest thy thirty Pounds thy Gift of Love, and pretendest to that *Charity*, which neither seeth, nor knoweth, nor thinketh *Evil* of another; leaving all others to the Righteous Judgment of God; and tells of *Humility, Love unfeigned, &c.* p. 10. 16.

But thy pretence of Love, Charity, and Humility is turned into open outrage, belying and slandering us, as will farther appear by the discovery of thy hypocrisie in that pretence, who hast not left others to the Judgment of God, but presumptuously hast set thy self in the seat of false Judgment, in the seat of Scorners, Railers, and Slanderers; for all thy pretence of *Love, the higher Power, and of the Spirit of Peace and Love,* p. 21.

And now that the Readers may see the extent and fruit of thy love and charity, whether it be really so or nay, let them take a view of thy manner of Language and Phrase against the People

People called *Quakers*, whom thou thus revilest and threatnest, acculing them as followeth; (*viz.*)

R. R. his Railing and Slandering, Cursing and Sentencing the *Quakers* so called.

Not caring whom they slander, or what Lies they tell so as they may advance their Party and Sect. p. 11,

Compares them to those *Bloody Persecutors*, who used to put the Christians into *Bears-Skins*, that the Dogs might tear them. p. 12.

This Hypocritical, Proud, Self-righteous Generation. p. 13.

This high and luciferian People, the Quakers, who for their shew and numbers have been as the Stars of Heaven, and who for their pride and enmity are now cast down, to whom is reserved the blackness of Darkness for ever; insomuch that carnal Whoremongers and Adulterers shall sooner repent and find Mercy. p. 15.

Babylonish Garments, Spiritual Wickedness among that Tribe called the Ministry. p. 18.

The very name in which ye have prayed and prophesied, when innocent, and in which you have cast out Devils, and wrought Wonders, shall now reject you, saying, Depart from me ye Rulers of Sodom, and People of Gomorah, tis this spirit, &c. That spirit of Wickedness in the Form of Righteousness, the Scab of Contention and Strife will never cease to divide you, till the name of Quakers become a hiss, &c. p. 17.

This Lying, Wrathful, bitter, Persecuting spirit, the King of the bottomless Pit shall so rend, tear, and devour you, till not one stone be left upon another. p. 20.

Ye must fall with Hamon, Saul, and Herod. p. 21. Thus far R. R. with his Charity and love.

Ans. Are these expressions of thy Love and Charity? And is this the fruit of thy high Dispensation? Hast thou not here shewn what spirit hath acted thee, and whence thy thirty Pounds were sent? Why art thou thus outrageous, and like railing *Rabbecca* against the People of God, foaming out thy own shame? Art thou angry that we would not be taken with

thy Bait of thirty Pounds. Alas Poor man ! we rejoyce over thy Railing and Reproaches, and trample upon thy Envy and Malice, thy Charmes touch us not, thy false Propheties and Sentencing us thus finally, to utter destruction, reach us not ; neither can thy Inchantments, thy feigned Singing, nor Gifts allure us ; for we are in that Power that stands over thy head, and thou wilt be disappointed of the fulfilling of thy Curses and Sentences against us ; like those that curse where God doth bless ; however it be the desire of that black malicious spirit in thee, to have thy Threatnings come to pass, to our destruction ; but the Lord hath blasted it, and will cross its evil desire, and wicked design : And we are glad for the Truths sake, that we suffer Reproaches by thee and such malicious ranting spirits ; we are more glad that thou (in the spirit thou standest in) hast thus reproached and vilified us, then if thou shouldst have altogether commended us ; for we should think the worse of our selves if thou shouldst commend, and speak well of us, in the state thou art in.

And now after thou hast thus cruelly and finally sentenced us (the People called *Quakers*) as with utter destruction ; and the blackness of darkness for ever : The Reader may take notice, how manifestly thou hast contradicted thy self (as one whom madness and outrage hath infatuated) by what follows, where thou usest these words to us, viz.

R. R. *You have been and still are exercised under fear, being bound to strict Observations thereby working out your Salvation with fear and trembling, all which the Son of Man also fulfilled in the dayes of his flesh, as being born under the Law, learning obedience by the things he suffered ; and thus far you stand with him in your earthly Testimony*, p. 24.

Ans^r. However thou blasphemously callest the Testimony of Christ among us earthly, yet thou hast confessed enough for us, to confute thy own false testimonies and railing before ; for if we be such as work out our Salvation with fear and trembling, follow the Example of the Son of Man in his obedience, and stand with him in our Testimony, we are not such as before thou hast most shamefully rendred us in thy outrage, nor to fall with such utter destruction as thou hast foretold, and thy confusion, and gross contradictory, bedlam (and Babylonish) stuff against

against us is as much as if thou hadst foretold us in these words ;
(viz.) You *Quakers*, that work out your Salvation with fear
 trembling, and stand with the Son of Man in your Testimony
 and Obedience, you are a luciferan People, for whom is re-
 served the Blackness of Darknes for ever, carnal Whoremong-
 ers and Adulterers shall sooner repent and find mercy then ye,
 depart from me, &c. And thus hast thou most shamefully revil-
 led the Followers of the Son of Man, and so in effect hast thus
 blasphemed against Christ, in as much as thou hast done it to his,
 with thy dark confused spirit of Envy and Malice, who also to
 manifest what an Enemy thou art to Christ and his Righteous-
 ness sayest, *That even the Innocency and Righteousness of the Son, the*
Seed must be offered up, and nailed to the Cross ; addest these Popish
 terms, *viz. This may be truly called Purgatory or Limbo patrum*
 p. 24.

Ans. See how like a ranter thou hast herein shewed thy self,
 who wouldst have the Innocency and Righteousness of the Son
 of God crucified; whereas tis the old man which is corrupt
 with his deeds that must be crucified; but thou like a Ranter
 hast both undervalued the Example, Obedience, and Right-
 eousness of the Son, and hast preferred Whoremongers and
 Adulterers before such as stand with the Son in his Testimony, it
 appears thou hast a great deal of respect to Whoremongers and
 Adulterers, thy spirit having most affinity with such, as will fur-
 ther appear.

Again, notwithstanding thou hast so finally and cruelly
 sentenced and threatned us, as before thou givest us these Exhor-
 tations, *viz.*

R. R. *Go humble your selves under the mighty hand of God, that in*
due time he may exalt you into the number of that Name unto which every
knee must bow, p. 25. And to look to the Root that leads us either to do or
suffer, and earnestly to pray and seek for the best and most excellent Love
and Charity, &c.

Ans. Here its again obvious, how thou hast contradicted
 thy self; and thy confusion and contradiction runs thus, *viz.* You
 luciferian People, for whom is reserved the blackness of dark-
 ness for ever, who must be cut down, and fall with *Hammon, Saul,*
 and *Herod* in the pit; go you and humble your selves that God

in due time may exalt you into the number of the Elect, look you to the root that leads you to do or suffer, and earnestly pray, &c. — Do but see the confusion and madness of this *R. R.* and how like a mad Bedlam he hath acted his part, one while bitterly exclaiming against us, and judging us to the pit, and for the blackness of darkness for ever; another while bids us humble our selves, and pray that God may exalt us, as if now there were hopes for us, when at other times he will not own there is any hope for us; thus he hath bewrayed his own madness and folly, through his envy and outrage.

And now (*Robert*) can *Lucifer*, *Hammon*, *Saul*, and *Herod*, look to the root to lead them, or they that are chained in darkness for ever, when thou sayest Christ, the root bids them depart, and yet thou sayest we must look to the root that leads us, &c. Is this *R. R.* and *R. B.* Retorick from their higher dispensation? Judge Reader.

And now as to *R. R.* his dearly saluting and owning the Outcasts from the People called *Quakers*, as his brother *Benjamin*, *Bone of his bone, and flesh of his flesh, &c.* p. 8.

Ans. Such as are Outcasts from amongst us are such as have cast themselves out, by turning from the living Truth and Power of God, to wit, such as turn into prejudice and enmity, and such as turn into corrupt Principles, tending to a false liberty in the flesh, out of the fear of God, and contrary to the Truth received, and so into a spirit and principle of ranterism (such as *R. R.* himself is turned into) and such as turn into looseness, liberty, and scandalous practises, to the dishonour and reproach of Truth; these and such like are the Outcasts that are denied by us, and are no Members of our Body, no Bone of our Bone, nor Flesh of our Flesh, how nearly soever they be related to *R. R.* and such as he, as Members of that corrupt body; for they are none of the true Church of God, as falsely he terms them: So the whole body of Ranters, Envious persons, Seedsmen of Strife, Drunkards, and Whoremongers, our testimony stands against, and over their heads what ever they have professed, &c. So we leave *R. R.* to the body which he is related, whose Members are of the first birth of death, being twice dead and pluckt up by the roots.

Again,

Again, *R. R.* tells us of such, *As are redeemed out of the evil of all Sects, Kindreds, and People, who have no visible Church, &c.* (and to such he would have the distribution of his thirty pounds) *who are under any Sect or sort of People whatsoever*, p. 7, 8.

Reply, What gross absurdity and contradictions are here! Are they redeemed out of the evil of all Sects, and yet under all Sects and sorts of People? This is of not only contradiction, but exactly the Ranters Principle, who make no difference between the many Sorts and Sects of People, deeming them all the Church without distinction; and how doth he reckon, that in joyning, *To dread and fear the Lord, to watch and keep to the Light*, to be a hard imposition, as p. 22.

Its hard to the dark ranting spirit, but easie to them that are under Christ's Yoak; for his darkness cannot endure the Light, nor his vain mind the Fear of God; And how doth he say the Redeemed have no visible Church or People to shelter under, when in contradiction he tells of the Inhabitants of Mount *Sion*, the numbers of One hundred forty four Thousands, p. 22. And that such a People there are in this present World, even as he is, in Heaven, p. 25. And surely such will not own *R. R.* with his money, nor any such Ranters who deem it a hard imposition to fear the Lord watch and keep to the Light; so it appears he and his Fellow-members neither fear God nor watch, nor walk in the Light: But in his confusion he forgets himself; for in p. 8. tells us of owning all that fear God and love Righteousness; and thus over and over he contradicts himself.

And whereas he accuseth *W. B.* (how true is a Question) of saying, *Rich, thou art a Whoremonger, hast an Adulterous Whoremongers Spirit, &c.* at which he seems greatly offended, making chiefly these exceptions, that it is a Judgment without knowledge, or other proofs, and that Christ Jesus refused to meddle with the Magistrates works, bidding us read *John* 8. 3. and *Luke* 12. 13.

To which we say, *R. R.* has not in his answer cleared himself of these things, which he takes as laid to his charge, but rather hath rendred himself suspicious, at least, in that he would not have us to judge Whoremongers because it is the Magistrates work, as he saith, as also by his instance in that of *John* 8. 3.
which

which is concerning the woman which was taken in *Adultery*, and whether he doth really own that there is any such thing or action as *Adultery* in it self (any more then his brethren the Ranters) is a Question; besides, *R. R.* renders himself the more suspicious in the matter aforesaid, that a little after he prefereth carnal Whoremongers & Adulterers before us, as those that shall sooner find Mercy: Its no marvel he hath so much pleaded for Whoremongers, and such as are of whoreish spirits, when he hath set himself so shamelessly to rail at and reproach the Innocent: So he is to be left to his own body, which he is a member of (as before) who are of adulterous, unclean, ranting spirits, whom God will judge.

And when as this *Rich*, after he has vented forth his most bitter storm of railing (and threatening us with rending, tearing, and devouring by the King of the Bottomless Pit) he most wickedly and scornfully adds these words, p. 20. viz. *Which thing tell G. F. that Foxyour King, &c.*

To which we say, That as this *Rich* hath threatned us with being torn and devoured, no doubt but the Devil, and he would have it come to pass (with his envy and venom he hath shewed in this, as all People may see) and thereupon he appeareth as the Devils Agent, as one in a murderous blood-thirsty spirit, as if he would instigate the outward Powers or Rulers to rend, tear, and devour us, like the murderous Blood-thirsty *Jews*, and Persecutors, against Christ, who when their Accusation against him, of being a Blasphemer, would not take, to put him to death unjustly, made this his Accusation, that he made himself a King, viz. *The King of the Jews*, and that he was an Enemy to *Cesar*, upon which he was cruelly put to death, notwithstanding he had plainly given them account of his clearness of that matter, telling them, *My Kingdom is not of this World*; and likewise we answer on the behalf of *G. F.* that he, with the rest of the faithful Servants of Christ among us, have such reverence to Christ, and respect to his example, as also such an innocent subjection to the Powers that are ordained of God, that a worldly Kingdom they seek not, neither is that our design to seek; howbeit, as *G. F.* and the rest of the faithful Followers of Christ among us have known

known Redemption in him, they are anointed and made by Christ Kings and Priests, not after a carnal commandment, but in the Power of an endless Life are made to reign over darkness, envy, and wickedness, and over both the old Murderer R.R. and the Devil, and the Ranters, and all such murderous spirits, as seek to slay the Innocent, and to crucify the Innocency and Righteousness of the Son of God, which R. R. hath sought to do in others as he hath in himself, according to his doctrine in p. 24.

And now we must a little look back to an Accusation of R. B. in his Preface against us, where he accuseth us, That our Glory is the abhorrancy of certain outward Forms and Ceremonies, introduced (as he saith) of old by wiser men then our selves, to wit, the Elders and Teachers of the People, for a Manuduction to the holy Understanding of the Heavenly things, whereby (he saith) Christianity was upheld in great Unity and glory for many hundred years, till there was a strife about them, &c.

Ans. Now seeing that R. B. hath thus justified those outward Forms and Ceremonies, which we deny and abhor, without exception, or declaring what they are, and counts them a Manuduction to the holy Understanding, and those things whereby Christianity was upheld; tis therefore needful that we should hint what outward Forms, and what Ceremonies they are that we abhor, That they are such as are Superstitious and Idolatrous; such as contrary to the Form of Godliness, Christianity, and sound Doctrine, were invented and imposed in the Night of Apostacy, as Popish Idolatry bowing to Images, their Doctrine, *Transubstantiation*, adoring a Piece of Bread, or their Sacrament, or Eucharist (so called) as being Christ the Lamb of God, &c. though but a Christ of their own making, such Idolatrous and Heathenish Practises; and whatsoever Forms or Ceremonies are brought in the Apostacy, among pretended Christians, which are upheld or imposed either by *Papists* or others, contrary to the Example and Doctrine of Christ, and his Apostles, and contrary to the Dispensation of the Gospel Power of Godliness, these and all such Forms, Ceremonies, and Practises do we deny and abhor, however this

R. B. counts those outward Forms and Ceremonies which we abhor as a manuduction to the holy Understanding, &c. (without making distinction which) see how exactly herein he hath acted the part of a Ranter; for the Ranters used to say, they own all Forms, Wayes, or Religions to be as so many steps and degrees towards Heaven, not owning any distinction between Truth and Error, true worship and false, nor between the true spirit and the false, but say, that all are acted by one Power; but the lying spirit doth act them to be sure, and the Devil hath made Fools of *R. R.* and *R. B.* and the Ranters; but the Power of the Lord and his living Truth is set, and stands over all their heads, and his Seed reigns over their wickedness; and that wicked spirit in *Rich*, who after he hath vented and shewed his Malice, and Envy, and Bloodthirsty spirit, often useth that expression in the *Revelation*, *H A L L E L U -*
A H, but we know that spirit that tempted *Eve* and Christ, but Christ has bruised his head, and the pit he must go down into from whence he came; *Lucifer* is fallen, let *R. R.* read.

G. W.

A

A Postscript.

R. *Rich*, We have taken notice of many of thy slanderous false Predictions, and Railing, more then related in this Answer, and have collected above forty of them disperst in thy perverse Pamphlet, which we have on record, which at present we forbear publishing.

Thou art one of them that went out from us; for no doubt hadst thou been of us, thou wouldst have continued with us, but thou went out, that it might be made manifest that thou wert not of us, *John 2.* and so now calls Light darkness, good evil, and evil good, and now art become a wandring Star, up and down in thy imaginations, and now art become a raging Wave of the Sea, casting up the mire and dirt, as may be seen in thy book; for had *R.R.* but Power we should have heard his Bell, Book, and Candle ere now, but now being become twice dead and pluckt up by the roots; and also see his malice, rage, envy, and bloodthirsty mind against *G. F.* and all may see his mountain brings forth nothing but Bryars and Thorns, and out of his mouth comes Wrath, Bitterness, Anger, Clamour, Evil-speaking, and Malice; so the Proverb is come upon him, *The Sow is turned to the wallowing in the mire and the Dog to the vomit*; any one that looks upon *R. R.* may see how the Sow is mired, and what a vomit the Dog has cast up, but it may be some of his spirit may lick it up, especially they that received his gifts, hoping to get 30. l. more, such as *R. Bacon*, *But will the Fool say in his heart now there is no God, that blasphems his Tabernacle and them that dwell in Heaven?* and so thou that hast uttered Slanders against thy Brethren art a Fool called by *Solomon*, who hast shewed forth thy perverse lips; and so thou who art so right in thy own eyes, and scoffest at them that be in the eye of Faith, art a Fool. *But the lips of a Fool will swallow up himself*, and so this is come to pass upon thee *Robert*; the beginning of thy mouth is foolishness, and the end of thy talk is mischeivous madness, *And bray a Fool in a mortar and he will be never the wiser; For anger rests in the Brest of a Fool*; for how long has anger and foolishness rested in

in the brest of *R. R.* ever since the dayes of *7. N.* even 11. or 12. years, and hath shut out love; and it is to be feared the envy foolishness, and a lying spirit will guide him to his grave, & what is the matter that makes *R. R.* to rage, because the *Quakers* would not receive his gift of thirty pieces, which is published in two Pamphlets, and sounded over the Nations; here is a *Pharisees* Trumpet indeed; and now because he cannot therein be accepted, he appears *Cain* like, as if he would murder, as many that are not *Quakers* may see his expressions in his Book, and see his wicked mind, as his wicked, devilish, blood-thirsty words (from a blood-thirsty spirit) against *G. F.* his rage is so great, but the Lord will reward him according to his works, though for a time he may huff, and puff, and swell, and rage; had he been in *Nebuchadnezers* day, he would have been a fit man to blow his fire, as now he is blowing the fire for the true *Israelites*, with his envious spirit, thinking thereby to cast them in, but the fire will take hold of him first, and the true *Israelites* will lescape by the Power of God.

E. H.

THE END.
